

The Whole Truth

THE OFFICIAL ORGAN OF THE CHURCH OF GOD IN CHRIST

"The law of truth was in his mouth and iniquity was not found in his mouth, Mal. 2:6. "Ye shall know the truth and the truth shall make you free." John 8:32.

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AUGUST, 1981

PENTECOSTAL YOUTH RALLY MAKES IMPACT ON WINDY CITY

by

Elder Charles E. Hawthorne



PENTECOSTAL YOUTH RALLY MAKES IMPACT ON WINDY CITY

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These series of services came to a climax, however, on Friday, when the saints got into buses, vans, cars, and taxis, and journeyed to the Daley Plaza for a Pentecostal Youth Rally. Mattie Moss Clark, President of the Music Department, directed the UNAC Mass Choir in a number of gospel selections that caught people's attention from far and near.

People on their lunch break were compelled to stop, look and

listen to the message of Jesus Christ in song. People in office buildings dropped what they were doing and ran to the windows to view what was happening.

Hundreds of young people waved signs witnessing of their love for the Lord and the Church of God in Christ. Passerbys were handed tracts by several of the saints. Many who stopped, joined in with the signing, clapping and rejoicing of the saints. Some just quietly observed as God spoke to their hearts.

Bishop J. O. Patterson, served as the principal speaker for the mass rally. His speech spoke of the need for all Americans, and black Americans in particular, to return to God. He pointed out

the ills of our society and recommended salvation over legislation as a prescription. The Presiding Bishop noted that there would be no need for such things as locks, burglar alarms and police departments, if people would adhere to the holiness doctrine of the Church of God in Christ.

At the end of his address, special prayer was offered for the city of Chicago, the nation and the world. The General Board led the prayer, while the saints joined hands in a universal prayer for peace. The Mass Choir then concluded with a contemporary gospel rendition of the song, "America, The Beautiful." At various parts in the song, choir members waved miniature, red, white and blue flags.

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THE WHOLE TRUTH

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GUEST EDITORIAL MORAL STANDARDS IN THE CHURCH

by

Eld. Jerome C. Chambers

Moral living in our nation has reached a dangerous low level. Our first concern should not be about the unregenerate people of the world but about professing Christians within the churches. There must be a moral awakening among Christians if the world is to be saved from moral collapse.

The moral atmosphere of the Church at Corinth was corrupt to the core. (See I Corinthians 5-7) Paul had heard the tragic news of the case of incest within the church, and he wrote to rebuke the Christians for the indifference and to admonish stern discipline. He rebuked them for engaging in lawsuits and urged them to settle their differences by means of arbitration. He warned that no person who is morally corrupt will inherit the kingdom of God and exhorted the Christians to reverence the body as the temple of the Holy Spirit and to exercise such self-control that the body may serve its function as the instrument of Christ. This lesson was chosen to set forth the moral imperative for Christian living today.

Moral living calls for moral teaching. Church members must be taught that fidelity to Christ is tested by the way they pay their debts, the way they control their temper, the way they treat people of other classes and races, the way they act and think in matters related to sex, the way they earn and spend their money, and by their attitudes and behavior in every area of life. We need a program of moral teaching in the churches that will help people acquire moral

distinctions and live up to moral standards.

The church is responsible for moral witnessing to the world. It is our responsibility to speak out and establish the church's position about moral issues and the application of moral standards to these issues. This applies to the traffic in beverage alcohol, drugs, gambling—both as big business and individual practice—corruption in politics, justice toward minority groups, exploitation of poor people, and sex familiarity and lust. The church as a whole and the lives of the individual members should be a convincing moral witness to those who make no profession of Christian faith and loyalty.

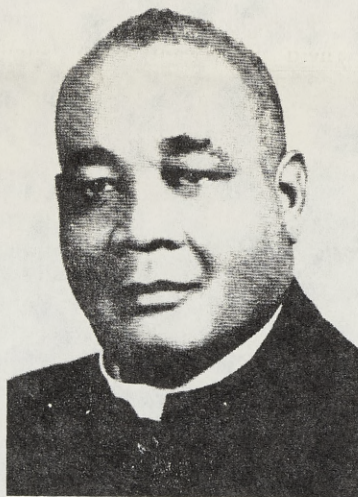
The morally wayward should be reclaimed. It is not enough to withdraw fellowship from the drunkard or the idolator or the fornicator or someone else. The church's real concern should be the moral rehabilitation of the drunkard, the fornicator and so forth, and every other person who has suffered moral failure and collapse. Spiritually minded people can be the means of reconciliation through love, humility, sympathy, encouragement and prayer of reclaiming and restoring those who have been overtaken by some moral weakness. Nothing is more urgent in the average church than an awakened concern about the moral character of its members.

(Editor's note: The Rev. Chambers is pastor of Christ Community Temple, 2849 North Euclid.)

WHAT I BELIEVE AND WHY (Conclusion)

by

Bishop W. A. Patterson



I BELIEVE that the Lord is ready to save every sinner that will repent of his sins and accept and believe on Jesus Christ, the Son of the living God.

I BELIEVE that the plan of salvation is plain and easy to

understand, for ROMANS 10:8-11 SAYS: "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach;

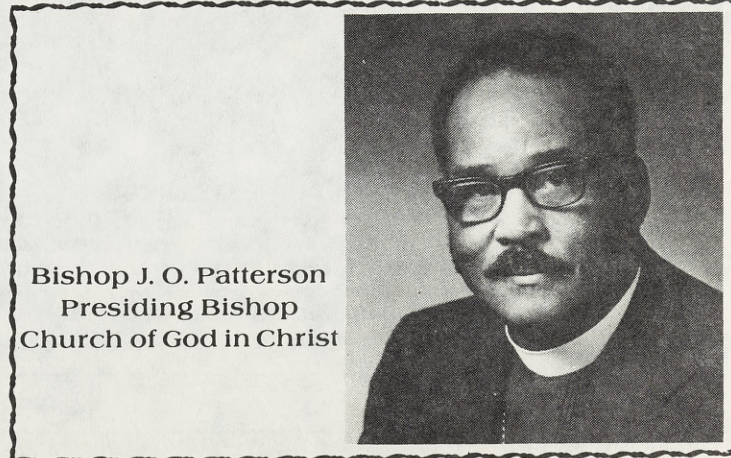
That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For the scripture saith, Whosoever believeth on him shall not be ashamed."

VERSE 13 SAYS: "For whosoever shall call upon the name of the Lord shall be saved."

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Bishop J. O. Patterson
Presiding Bishop
Church of God in Christ

Church of God in Christ, Inc.

International Headquarters

Memphis, Tennessee



Office of the Presiding Bishop

Dear Co-laborer:

Greetings in the name of our Lord and Saviour, Jesus Christ.

I have striven diligently to unselfishly lead our Church for the past twelve years. I have been honest in all of my dealings and I am not ashamed of my past performance because no man can truthfully say that I have been dishonest with the Church's funds nor have I, intentionally, ill-treated anyone. If I have made any mistakes, they have been honest ones and if I am made aware of them, I will humbly apologize and make restitution.

Every project I have undertaken has been in the interest of the General Church and not for personal aggrandizement. For the past several years I have been trying to get the members of the Church to cooperate with me in the God-given vision of Saints Center. We have, through the support of a few of us, been able to purchase about seventy (70%) percent of the land needed for this development. It is, however, very crucial that we purchase, immediately, the remaining needed properties, especially since developers are concentrating on purchasing the same property we need.

The thing, however, that makes it more crucial that we act at this time is some of the land we acquired was purchased from the Memphis Housing Authority with the understanding that we would make use of the land as we proposed within a certain time limit. That time limit has been revised several times and has presently expired. Therefore, we will either have to make use of the land now, or return it to the Memphis Housing Authority.

I cannot build and develop Saints Center alone, neither can you. However, if each of us would do all we can for the expansion of the Lord's work it would be a very easy task. As I am writing this letter I hear the air-hammers cutting out the concrete floor for updated fire escapes in our downtown headquarters, that we are in the process of renovating for the use of our "All Saints University" we hope to open in the not too distant future.

The latest effort for fund raising put forth in our Church is a request for at least five-thousand (5,000) individuals or congregations, to donate one-hundred (\$100.00) dollars per month for twelve (12) months.

I am begging you to please be one of these regular contributors, whether monthly or weekly, with whatever amount you are able to send. I do, however, hope you understand that contributions have to be CONSISTENT and NOW. Make all checks payable to CHURCH OF GOD IN CHRIST - SAINTS CENTER.

P. O. Box 320

Memphis, Tennessee 38101

Thanks for your immediate response !!!!!!!

Gratefully yours,

J. O. Patterson
Presiding Bishop
Church of God in Christ, Inc.

Thousands from the north, south, east and west converged on Chicago, July 6th through the 12th for the Church of God in Christ United National Auxiliaries Convention (UNAC.) The saints went marching into the Conrad Hilton Hotel, located on Michigan Avenue (down the street from the Johnson Publishing Company,) for seven glorious days of preaching, teaching, and reaching. And oh was it glorious! Some report that it was "the best UNAC ever!"

This is just what host bishop, Bishop L. H. Ford was shooting for, when it was decided that UNAC would be held in Chicago this year. To insure the conventions' success he brought together jurisdictional bishops from Illinois, Indiana, Wisconsin and Iowa. Convention chairman, Elder Roy L. H. Winbush applauded these bishops for their united efforted in doing the unusual in preparing for UNAC '81.

MORNING SESSIONS

Each day of the convention, from Tuesday to Friday, started off with morning prayer and breakfast from 7:30-8:30. Departmental meetings took place from 8:30 to 9:30. At 9:30 the training classes began.

There were classes for everyone. For those interested in evangelism, there were classes in mass evangelism, soul winning, reaching children, evangelism in recreation and the art of visitation. For those interested in missions, there were classes on the Mission Department and its programs, missions in the local church, jail ministry and ministry to drug addicts. For those interested in the Sunday School, there classes about staff development, systematic Bible study, bus ministry, and Sunday School objectives. For those interested in music, there were music theory, organ, piano, voice, hymnody, directing and composing, and musicians ministry classes. Those interested in marriage (family issues were able to visit classes entitled, "Christian Marriage and

UNAC REACHES MULTITUDES FOR CHRIST

by
Elder Charles Hawthorne

Family," "Living Single and Staying Saved," "Parent-Child Relationships," and "christian reflections on Human Sexuality." There was even a class on "How To Be Happy, Healthy, and Holy."

In addition to these one hour class sessions, there were some specialty classes that met for two hours. They included ADMINISTRATION AND LEADERSHIP DEVELOPMENT taught by Dr. Bennie Goodwin, THE CHURCH AND THE SINGLE SAINT, THE RELATIONSHIP OF STRESS TO SALVATION taught by Dr. L. Romano Howard, A MINISTRY WITH ARTS AND CRAFTS taught by Sis. Jonelle Perry, and BIBLICAL PRINCIPLES FOR MARRIAGE AND FAMILY ENRICHMENT taught by Dr. George McKinney. An additional class taught by Bishop Ithiel Clemmons on the Pentecostal Movement in the United States.

There were so many good classes that delegates had a problem deciding which one to attend. The instructors were well qualified and very excellent in their presentations. The classes are so well attended that some have suggested having them continue in the afternoon, after the noon worship services. Dr. McKinney's class on marriage and family enrichment was extended to Saturday, and even then, it seemed too brief. The saints are developing an increasing hunger for the teaching ministry.

AFTERNOON SESSIONS

The training sessions were held from 8:30 - 9:30 a.m. and 9:45 to 10:45 a.m. At 11:00 a.m. the noon worship service began. The first one was held on Tuesday with the Evangelist Department in charge. The highlight of this service was when Bishop F. D. Washington, newly appointed

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Presiding Bishop J. O. Patterson exhorting saints not to be overly critical of church.

PRESIDING BISHOP ADDRESSES UNAC DELEGATES

Presiding Bishop J. O. Patterson was the featured Friday night speaker for this year's UNAC in Chicago. The Conrad Hilton International Ballroom was filled to capacity with convention delegates who eagerly awaited the messenger and message of the hour. When Bishop Patterson made his arrival the audience rose to their feet to greet him.

At 9:30 P.M., Bishop L. H. Ford, standing in for Bishop O. M. Kelly, gave a humble introduction of the speaker. Bishop Patterson arose, making his second appearance before the people, having spoken earlier in the day at the OUTDOOR PENTECOSTAL YOUTH

RALLY in Daley Plaza, located downtown Chicago. The video cameras focused in on him as saints sitting in the Grand Ballroom watched the service on a gigantic picture screen.

In the Bishop's preliminary remarks he asked how many delegates had never been to the Holy Convocation in Memphis, Tennessee. Several hundred people raised their hands. Bishop Patterson responded by saying, "I don't think you can have a full sense and knowledge of our great church without seeing Memphis." He said that the saints should have a desire to go to Memphis like the Jews look forward to traveling to

Jerusalem and the Muslims to Mecca.

This kind of set the tone for the Bishop's message on the Church. He did not take a text or announce a subject, but focused his sermon on the purpose and function of the Church. Two major questions were asked in this sermon.

The first was, "What is the church?" Bishop Patterson pointed out that the church is the body of Christ. He reasoned that those who are members in the body of Christ are also members of the church, and therefore "the property of the

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Crowd lifts up Jesus at Youth Rally.

ITC CELEBRATES 23RD ANNUAL COMMENCEMENT EXERCISE

The Interdenominational Theological Center (I. T. C.) held its twenty-third annual commencement exercise May 16th, 1981 in the historic Martin Luther King Memorial Chapel, located on the Morehouse College campus in Atlanta, Georgia.

I. T. C. is a consortium of post-secondary theological schools or seminaries. Included are the Morehouse School of Religion, Turner School of Theology, Gammon Theological Seminary, Smith Theological Seminary, Phillips School of Theology, and Mason Theological Seminary. They represent the Baptist, African Methodist Episcopal (A. M. E.), United Methodist Church, United Presbyterian, Central Methodist Episcopal and Church of God in Christ denominations respectively.

Approximately seventy-three students graduated, having successfully completed their particular field of theological study. Ten of these were from Mason Seminary. Eight received the Master of Divinity degree. One received the Master of Religious Education degree. Bishop John Seth Bailey, one of the COGIC 12 General Board Members, received the honorary Doctor of Divinity degree.

The Mason Seminary graduates included Stutzman Opunga (MDIV) from Kenya, Africa; Victor Morgan (MDIV) from Jacksonville, Florida; Harold Harris (MDIV) from Buffalo, New York; James Hatchet (MDIV) from San Diego, California; Lawrence Williams (MDIV) from Hartford,

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THE CHURCH OF GOD IN CHRIST AND THE HOMOSEXUAL (Conclusion)

by
Bishop Ithiel Clemmons

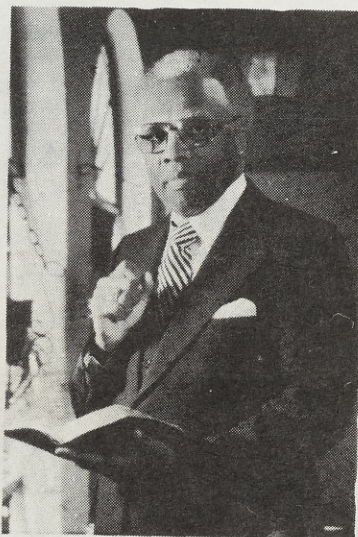
Following C. H. Mason, The Church of God in Christ does not accept the notion that categorization can be made listing some sins as less sinful or less deserving judgment than others. Nor does it rank personal and/or social sins. The Church of God in Christ counsels the homosexual from I Corinthians 6:7-20. That scripture lists the kinds of behavior that excludes a person from the kingdom of God (God's reign, God's rule, God's authority.) (Cf. John Sanford. The Kingdom Within. New York: J. B. Lippincott Co. 1970.)

Homosexuals seeking genuine deliverance from the tyranny that holds sway over his or her life must do just as the alcoholic. However, breaking with the homosexual community today is much more difficult than it has been in the past, because of the intense drive within and without the Church to accept homosexual practice as normative as is heterosexual practice. Karl Barth is more helpful here than any 20th century Theologian. Every counsellor should make maximum use of Barth's prodigious notes.

Professor Tinney's central thesis in this essay must be taken with all seriousness and responded to with the gravity that it elicits in serious Christian theologians, ethicists, preachers and laymen. He writes,

Pentecostal doctrine for all its enormous claims seems to be able to give "overcoming power" only for short durations of time--which is certainly not "overcoming power" at all. Not a single saint, as far as can be determined, exists in any single Pentecostal or Holiness church anywhere who can claim not to have sinned since the day he was "sanctified" or "Holy Ghost filled." Sanctification or the Holy Ghost baptism then cannot be said to empower one to live without sin, except in a limited potential and theoretical sense and then only for a short period of time. It is doubtful if the length of "overcoming" time even regarding conscious transgressions is longer for Pentecostal saints than for true Christians (who do not prefer sanctification or Pentecost) in other evangelical churches.

Professor Tinney further states that Pentecostal laymen are



BISHOP I. CLEMMONS

often confused about the central issue of deliverance of homosexuals. He says that the question has never been "Can God?" The questions are rather "Does God?" and more especially "Does God usually or always?" "Further distinction" he says "needs to be made between healing and miracles; between acquired illness," and what he implies, "a creative disorder." The former is covered in the atonement, the latter requires transformation of a natural state.

The careful thinker must not be confused by these forms of questions and distinctions in terminology. Dr. Tinney gives some possible thirteen reasons why, beyond the search for deliverance, homosexuals just might be attracted to Pentecostal churches. (The author takes care to point out that there is no scientific evidence nor statistical studies which demonstrate that homosexuals are drawn more frequently or in greater numbers to Holiness-Pentecostal bodies than they are to any other religious bodies.) The thirteen reasons that he gives to conjecture why homosexuals just might be drawn to holiness pentecostal churches all boil down to the discernment of a possible vitality, within Pentecostalism not found elsewhere. He further conjectures that given a disengagement from narrow Puritanism, which in truth is a foreign imposition on native African theological retentions and genius, Pentecostalism might make for a new inclusivism and universalism.

The truth is that Pentecostalism has emerged in this 20th century with a universal appeal, especially among third world or oral peoples, as Professor Walter Hollenweger suggests, primarily because of (1) its demand for empirical and verifiable religious experience that places God amongst His peoples--the poor and the oppressed; (2) its

quickening of a sense of God's Holiness and demand for the unity of outward profession and inward possession. Wherever one finds a surge of Pentecostal-Charismatic pneumatology, the Holy Spirit is the Spirit of Christ, the Spirit of God, the Holy Spirit who brings both release and rigor, both joy and demand, Christus pro nobis and Christus in nobis (Christ for us - justification and Christ in us - sanctification.)

The tension between the Calvinist or Baptistic view of sanctification, and the Wesleyan view of sanctification held by The Church of God in Christ, is a tension that cannot be relaxed without, on the one hand promoting a new legalism, or on the other hand as Dr. Tinney would have us do, promote a new antinomianism. God's grace is both forgiveness for sin and power over sin.

What then of Professor Tinney's use of the term "homophobia" that sent me back to reread his article and prompt this debate? Homophobia takes its place in the new rhetorical bias in which Anthony Cassano, writing for the Catholic Charismatic revival, and psychiatrist Robert Kronemyer in his book *O V E R C O M I N G H O M O S E X U A L I T Y* (New York: Macmillan Publishing Co., 1980,) sees clear and present danger. They feel (and I agree) that Christians who think

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WHEN PASTORS WONDER HOW (rest and recreation for the shepherd)

by
Bishop P. A. Brooks



(REST AND RECREATION FOR THE SHEPHERD) HAVING COVERED IN MY LAST ARTICLE "THE MANAGEMENT OF THE PREACHER'S TIME, WE NOW FOCUS ON REST, AND RECREATION FOR THE SHEPHERD.

Under normal conditions most of the average Church of God in Christ Ministers' work involves activity such as ministering:

1. In the pulpit
2. Desk work
3. Office counseling
4. Hospital and Home visitation
5. Teaching special classes (such as New Member classes)
6. Attend organizational conferences
7. Participating in community meetings
8. Attend special classes and Seminars, Post Graduate work

Since most of the above activities take place indoors, it is wise for the shepherd to cultivate these opportunities for rest and relaxation which can be carried on outdoors such as fishing, boating, camping and hiking. All of this with the purpose of getting plenty of fresh air.

Most executives do not get enough physical exercise. A good program of physical exercise should be developed so that the Man of God can be fit and in good shape. There is also the added beneficial diversionary quality to be enjoyed from exercise.

There is no measuring the benefits derived from the change of pace and change of mind that a good vacation, or an occasional fishing trip could afford a Pastor after being deeply engrossed in the problems of his work. Coming back refreshed from a new prospective can change one's whole outlook.

Sometimes Pastors, because of the nature of their work, can become too closely attached to it - with the result of pushing oneself too hard and driving the body to its limits.

When the Pastor's mind is always preoccupied with the burdens of the church and its members, there is always the danger of losing one's perspective.

JESUS OUR EXAMPLE

In Mark 6:31, even Jesus said "Come ye lets get away from the crowds for a while and rest" for so many people were coming and going that they scarcely had time to eat. So they left the boat for a quieter spot.

The Pastor although anointed and unctionized by the Holy Ghost is yet human and needs to take time out for rest and relaxation to be more effective in his ministry.

THE MINISTER'S DAY OFF

Sunday the Lord's day is busy, with very taxing activities, yet it is the one day which God has given as such to the Pastor as well as to the flock. . .

Monday has traditionally been set aside by many Pastors as a day of rest and relaxation. Each Pastor should work out his own program differently based on his own situation, schedule, and physical constitution. Jonathan Edwards in his book "Life and Diary of David Brainard" points out that young men with no children in schools, will find that this situation affords its own opportunities and limitations, while others will discover that their schedules must be meshed with weekly school hours at different times in his life as such circumstances are altered, the Pastor should revise his schedule to meet new situations.

Personally having raised a family

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WHAT I BELIEVE AND WHY (Conclusion)

by
Bishop W. A. Patterson

I BELIEVE that we are living in the last days because II TIMOTHY 3:1-5 SAYS: "This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away."

I BELIEVE that Jesus is coming back again, for He said in ST. JOHN 14:1-3: "Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place

for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

I BELIEVE that Jesus ascended; for His disciples were there to see Him as he began His heaven-bound journey. For , ACTS 1:9-11 SAYS: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

I BELIEVE that Jesus made a safe journey into His Father's house because the promise that Jesus made was fulfilled. ST. JOHN 16:5-13 SAYS: "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

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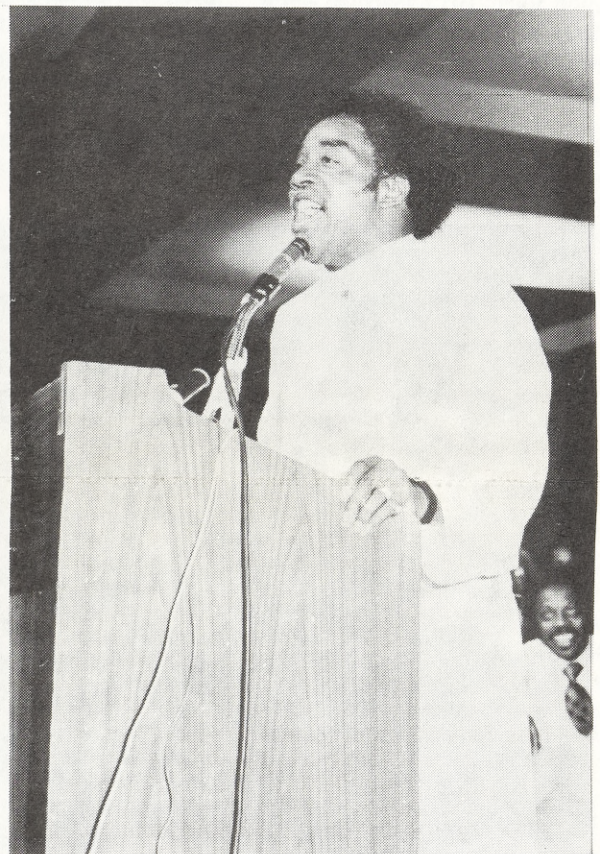
PICTORIAL ON UNAC-5 by Mabelline Williams



THE SICK CAME.....



PROGRAM CHAIRMAN, ELDER OLIVER HANEY REJOICES AFTER POWERFUL MESSAGE BY PRESIDING BISHOP.



EVANGELIST S. E. MITCHELL STIRS THE HEART OF THE PEOPLE WITH MESSAGE ENTITLED, "EVERYTHING".



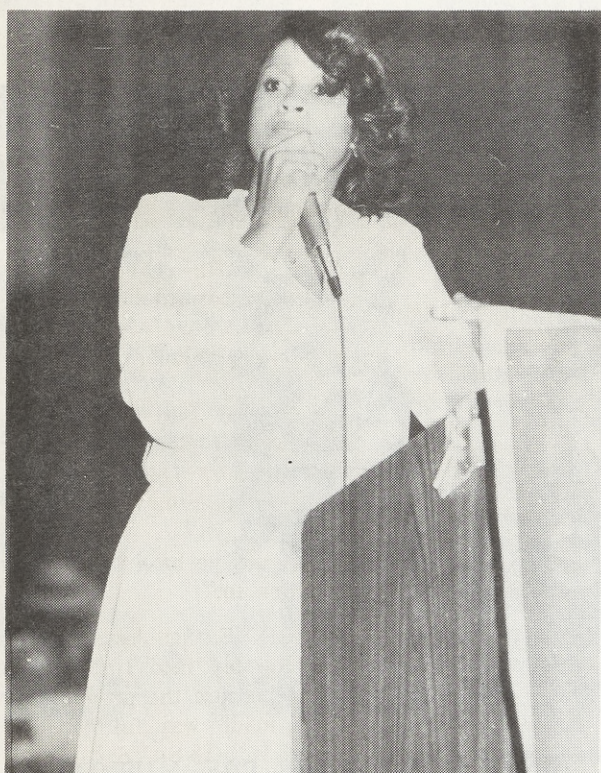
MISSIONARY BAZEMORE BRINGS DYNAMIC, ANOINTED MESSAGE.



CONGRESSMAN GUS SAVAGE GREETES THE PEOPLE ON CIVIC NIGHT.



EVANGELIST MARIA GARDNER AT HER BEST AGAIN, IN THE BACK HOME HOUR.



DORINDA CLARK-COLE LEAVES LASTING IMPRESSION AS SHE SPEAKS WITH POWER FROM ON HIGH.



VERNARD JOHNSON ELEVATES THE PEOPLE WITH HIS PRAISES TO GOD ON THE SAXOPHONE.



RANCE ALLEN SINGS.

PICTORIAL ON UNAC-5 by Mabelline Williams



THE SAINTS LISTEN INTENTLY AT THE PENTECOSTAL YOUTH RALLY.



MATTIE MOSS CLARK PREPARES MASS CHOIR FOR "SONG IS BORN"



EAGER STUDENTS GO THROUGH EXERCISE IN CHOIR DIRECTING CLASS.



YOUGH PEOPLE PLAY INSTRUMENTS DURING TALENT HOUR



SIS. FRANCIS CURTIS TEACHES CLASS IN A "SYSTEMATIC STUDY OF THE BIBLE THROUGH SUNDAY SCHOOL."



THE GROUP "JOY" SINGS DURING THE PRE-MUSICAL CONCERT.

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THE CHURCH OF GOD IN CHRIST AND THE HOMOSEXUAL (Conclusion)

by
Bishop Ithiel Clemmons

homosexual practice is justifiable enlist the energies of Christians who do not so believe in removing the legal barriers. By using terms like sexual minority, oppression, rights, disfranchisement, and homophobia, homosexual advocates put defenders of orthodox Biblical faith in the position of being seen as oppressors rather than Stewards of the Mysteries of God. Young minds that are theologically untrained and Biblically shallow are in danger of being radicalized toward the view that the Church ought to be more compassionate and allow practicing homosexuals membership in good standing like it does whoremongers, liars, adulterers, fornicators, etc. The truth is that I Corinthians 6:1ff demonstrates that none of these shall inherit the Kingdom of God.

My brilliant colleague has written a thoroughly challenging essay that in truth presses for honest reflection. Yet his theological positions have been weighed and found dangerously wanting. My analysis here in no way diminishes my respect for him as a sincere Christian Thinker.

As a Bishop of The Church of God in Christ, committed to holding up in bold relief COGIC's distinctive theological perspective, I challenge advocates of change to demonstrate beyond a shadow of doubt their scriptural interpretations.

As President of The Society for Pentecostal Studies; an organization of the best Pentecostal thinkers around the world, an organization before whom my distinguished colleague has read papers, and to which he belongs, an organization that is by far the best reflection of Pentecostalism since the interracial days of the Movement--1906-1914; as President of that august body of Pentecostal leaders, I say that when Social Science literature and cross-cultural data is clearly in conflict with indubitable Biblical ideology, the Biblical scholar must not and cannot equivocate. Pentecostal thought cannot accommodate practicing homosexuality and be true to Biblical revelation. W. J. Seymour was aware of that from the very beginning and historians claim that for that reason among others, he broke with Charles F. Parham.

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I. T. C. CELEBRATES 23RD ANNUAL COMMENCEMENT EXERCISE

Connecticut; Mary Webster (MRE) from Chicago, Illinois; Linda Perry (MDIV) from Houston, Texas; Howard McClendon (MDIV) from

Continued from page 3

PRESIDING BISHOP ADDRESSES UNAC DELEGATES

church." To belong to the church is to belong to Christ.

The second question that was raised was "What did Jesus do with his body - the church?" The answer came from the Parable of the Good Samaritan. Bishop Patterson recounted the story of how there was a man beaten up, robbed, and left for dead. He said that the priest (pastor) and the Levite (assistant pastor) made it a point to pass by this man. He noted that the Good Samaritan, representative of the body of Christ, stopped by and ministered to the man's needs.

Bishop Patterson then went on to explain how our church must be responsive to the needs of humanity. He discouraged the saints from being inconsiderate or negligent in their responsibility of presenting the living word to a dying world. Herein lies a vital key to "reaching the multitudes for Christ."

Bishop Patterson's message was received in the hearts of the people with gladness. He sat down as they stood and rejoiced in the God of their salvation. Bishop Chandler Owens then moved to the podium and extended a soul stirring invitation. He invited the people to believe God for their every need right where they stood. When he instructed the people to pray for one another in their seats, the power of God swept across the auditorium. Thanksgiving was offered up to God as various needs were met in the name of Jesus.

Away from it all and get alone with other saved youth, and of course, with God.

Secondly, is the school's facilities. The place is very spacious with 300 acres of land, dormitories, cafeteria, auditorium and chapel.

Thirdly, is the school's historical significance. The first Church of God in Christ was located in Lexington, Mississippi. This would put young people in touch with the church's roots and cause them to reflect on our rich history.

Atlanta, Georgia; Lorenzo York (MDIV) from Mobile, Alabama; Andrew Efiang Ekanem (MDIV) from Nigeria, Africa; and Bishop John Seth Bailey (D.D.) from Detroit, Michigan.

The commencement speaker was Ms. Ann Douglas, Coordinator of Caribbean Ministries for the Disciples of Christ. She challenged the graduates to broaden their view of ministry and look at it from a wholistic perspective. She emphasized seeing the world as Christ's parish or pastorate. Her concern was that the graduates not be limited to serving the people of their own denomination, but that they perceive the whole world as being in need of their services or ministry.

Fourthly, is the school as an educational setting. This lends itself to an atmosphere of serious study of God's Word. Young people would benefit from this learning experience.

The format of the retreat would include physical or recreational, social and spiritual activities. There would probably be various classes or seminars offered in the morning. The social and recreational activities would take place in the afternoon. In the evening there would be church services with guest choirs and youth speakers.

Elder Hutchins is hoping that the first youth retreat can take place in the summer of 1982.

Continued from page 4

WHEN PASTORS WONDER HOW

by
Bishop P. A. Brooks

while preaching out of a mission church, I have found myself juggling schedules, and hours so as to be able to drop the children off at school and arrange for their pick up in the evenings, one is totally exhausted when evening comes.

Saturday is an important day for every Minister. Generally speaking, he should use it as every other man in his congregation properly does. . .

When God gave six days to "Labor and do all" one's work, that included Saturdays--this day may be used by the Pastor for last minute work on his message for Sunday and other matters pertaining to his home and family.

Generally Saturdays should not be used for home visitation--because it might interfere with the members own household and family schedule.

No congregation should expect the Pastor to preach, counsel, visit hospitals and clean the church, cut the lawn, and other church chores, for such overloading will destroy the Pastor's effectiveness in Ministry and doubtless shorten his life as well.

All correspondence should be sent to P. O. Box 04038-Detroit, Michigan 48204 C/O Bishop P. A. Brooks

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UNAC REACHES MULTITUDES FOR CHRIST

by
Elder Charles Hawthorne

overseer of the department, was called upon to have remarks. His few remarks turned into a sermonette as he talked about soul business being the chief business of the church. The congregation rose to their feet in praise to God as the anointing fell upon Bishop Washington. The speaker of the hour, Elder E. C. Battles of Texas, was so moved that he just shared a few inspiring thoughts and gave the altar calls, souls went streaming to the altar for salvation and prayer.

This set the tone for the rest of the afternoon services. On Wednesday, the saints had another high time in the Lord. Bishop Samuel L. Green was the featured speaker. The Spirit of the Lord continued to move in Thursday's service. Elder A. F. Johnson from Alabama brought a dynamic message.

EVENING SERVICE

The only disappointing thing about the evening services was the seating capacity. There just was not enough room to seat all the people. Overflow crowds flowed into the Intercontinental Ballroom of the Hilton Hotel each night. There was standing room only.

An additional service was planned to accommodate the multitudes. This service took place in the Grand Ballroom. On Friday night, however, a giant screen was hung in this ballroom so that people could participate in the main service via video cameras, where the Presiding Bishop was preaching.

Each of the evening speakers addressed themselves, in one way or another, to the convention's theme: UNAC Reaching The Multitudes. On Tuesday night, Elder Charles Pratt of Pittsfield, Massachusetts brought a thought-provoking message from Luke 5:4 where Jesus told Simon to let down his

"WHAT I BELIEVE AND WHY" (Conclusion)

by
Bishop W. A. Patterson

But because I have said these things unto you, sorrow hath filled your heart.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Of sin, because they believed not on me;

Of righteousness, because I go to my Father, and ye see me no more;

Of judgment, because the prince of this world is judged.

I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the Spirit of truth, is come, He will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and we will shew you things to come."

This promise was fulfilled on the day of Pentecost. ACTS 2:1-4 SAYS: "And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

nets for a draught (the multitudes.) He pointed out in verse 5 how Simon just let down a net (singular.) His major point was that if we intend to reach the multitudes for Christ, we must let down our nets (plural.)

On Wednesday evening, Elder S. E. Mitchell of Dallas, Texas spoke on "Everything." He literally preached on just about everything. His underlying thought, however, was, "I Am The Lord Thy God." He emphasized that we must be holy as God is holy, if we intend to reach multitudes for Christ. Elder Odis Lockett from Cincinnati, Ohio, spoke on Thursday night. His message came from I Corinthians 15:10 where Paul said, "But by the grace of God I am what I am..." He emphasized the importance of having a positive self-concept in effective soul winning. He stressed that we must know who we are in Christ in order to reach the multitudes for Christ.

The Presiding Bishop, Bishop J. O. Patterson preached Friday night. (See feature article.) Although he did not take a text or announce a formal subject, he focused his sermon on the body of Christ. That main point he got across was that we must know and understand what the body of Christ is and how the body of Christ functions, if we expect to reach multitudes for Christ.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Stephen also saw Him after He made His arrival. ACTS 7:52-56 SAYS: "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

Who have received the law by the disposition of angels, and have not kept it.

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

I BELIEVE that the Lord is coming, according to His promise, because: II PETER 3:9-14 SAYS: "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.

Continued on page 8

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Continued from page 7

WHAT I BELIEVE AND WHY

BISHOP W. A. PATTERSON

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent

heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner

of persons ought ye to be in all holy conversation and godliness,

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

AND, I THESSALONIANS 4:13-18 SAYS: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words."

MAY THE LORD BLESS YOU TO BELIEVE GOD'S WRITTEN WORD. "FOR THE WORD OF THE LORD IS RIGHT AND ALL HIS WORKS ARE DONE IN TRUTH." PSALMS 33:4

Bishop W. A. Patterson

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